

ODES, and Dr. WOODS were apprised to consider what should be done.

Mr. WOODS moved a vote of thanks to his interesting and instructive speech passed; and, Rev. Mr. WINGATE, a copy be requested for publication, opened some discussion, as it was not done to request a copy for this paper, as they might be by the precedent. Others thought it was one of great excellence, and that it ought to go forth as an extract. Rev. DR. HITCHCOCK was chosen, Professor F. being first. Ad-morning.

MORNING.—At the session of the As-society, the morning, the following resolutions

1. That as but six days in a week suffice for secular business, and no more can given to men for their pleasure, more, it is without right, in consideration of the will of God, and in violation of the penitential of which will shew that we have sinned.

2. That as the Sabbath was made for man, it is essential to the civil, and religious interests of man, the duty, but the right and the privilege to remember it and keep it holy.

3. That the loading and unloading of vessels in the harbor,

the stage coaches, rail cars, canals,

the roads, and other places for business or amusement, are not right, but are violations of the Law of God, to be abandoned throughout the world.

4. That all Pastors of churches, by any, are requested fully to fulfil their duty, and to be especially anxious to ascertain the influence of the Sabbath.

5. That it be recommended to all supply themselves with good Sabbath Schools, and that the rising generation may all learn the true principles of the Christian Sabbath; and that Sabbath Schools are requested to meet with plenitude and frequency.

6. That all persons who are acquainted with the duty and ability of the Sabbath, and the evils of violating it, are requested to be publicized as extensively as possible, by God, in his providence, well regard to this subject, say the people.

7. That such is the fundamental importance of the Sabbath, and such it is, all the greater responsibility of men, to observe it with the earnest, zealous co-operation of all friends man throughout the world.

MISSIONARY SOCIETY.

A meeting of this Society was held on Friday, in Park Street Church, Rev. Dr. CHAPMAN, in the Chair. Prayer by Rev. Dr. SECRETARY, Rev. J. S. CLARK, Deacon, an abstract of which will be published in the next number.

Mr. PACKARD, of Lancaster, moved and carried a motion of the Report. He said, of the position in which he stood, in the profession which he was acting as *junior counsel*, in which a small portion of the responsibility lay in his duty to make the opening speech. But he never spoke before and never had so many clients on to speak of his clients. 71 feeble churches of Massachusetts have begun their existence under the Society; the 54 feeble in Maine, in which State four-fifths have been aided; the feeble in Connecticut, New Hampshire, Vassal Island, many of which had been emigration to the West; the 1047 which have been assisted in support, by the Society to which these clients were numerous—miles—6 miles at least of whom in the Western mountains? But, on the part of missionaries who have gone far afield, only 31 have gone to sea, showing the dreadful extent of those States. But, the time is past, by the light of the gospel, that entirely removed. The two and a half bondmen were his clients—but are not only destined of the preached, written word. He rejoiced to hope that country would be open to the world.

He proceeded, in this strain, to speak words of benison on our Western wa-sounds upon thousands of foreign sons God has sent over for us to that great Valley—it was the Valley celebrated for generations as a great Western Valley—is to be a valley, where a battle is to be fought, not weapons, but a warfare of mind and the missionaries of this Society in this mighty conflict between liberty and—between spiritual religion and superstition and forms, &c., as we also, of the missionaries at the West.

His heart was always pained in his self-denial. They are born of flesh of our flesh. How they look England—to the scenes of their youth, to the scenes of their childhood, to the scenes of their manhood, to the scenes of their old age. You can tell me, by the neatness about his shrubbery planted by his wife—the beautiful prospect. Here were his children, many are there, scattered every where in the West; and how their hearts rejoice the missionary visits them.

The millions of clients; for they could never be lost in this land was evangelized.

THE PUEBLOS, of this city, offered a substantial. That changes are taking place in the relative position of this country, and increased exertions in behalf of

ourselves, with an able and interesting article to be well reported in the paper we are able to give it. In the early part of the year, his position was to hold very little sympathy or association with the time-worn and corrupt old world. This had operated as a means of instruction, religious and moral, in their infancy, that they might easily grow up and acquire the standard. The Policy of Divine Providence, so speak, towards this country. It had been like an execrable. It had been like an execrable, by a band of robbers, with a band, and safeguards at each side, so as to have no way of approach but in front. The moral position of this country had been a change. This country was to attract notice for many years; and it would have overcome the laws of nature, if the distance of 3000 miles is of no account. From the nations of the old world, rising position of this country has been manifested and political differences, operated to obstruct its intercourse

with Europe. The policy of our national government—the efforts of American scholars—the spirit of American Protestantism—the enterprises of American commerce—are all attracting attention. In every department of life, we are coming more and more into communion with the old world. The effort has been to remove the primitive influences, and call forth this country from its infancy to a state of manhood, in which it is to depend upon God's blessing on its own innate moral energies. It is as when a man leaves the home of his childhood, to engage in the active duties of life. Our country is now to be called from solitude to action. We cannot escape it. This change is coming upon us, and it must be done. And there could not be an organization more happily adapted for this emergency than the institution which has called us here. We need something which shall give life to the moral energies of this people; and what better fitted for this than the Home Missionary Society. These were the leading thoughts of the speaker, though we have given but a mere outline of the speech.

Rev. MR. SPALDING, Secretary of the American Seamen's Friend Society, offered a resolution, that the converting influences of the Holy Spirit graciously bestowed on so many seamen for the last two or three years, call for devout gratitude for the past, and encouragement and hope for the future.

In supporting this resolution, he contrasted the past with the present, and related a great number of interesting facts, to show that for the last two or three years, a wonderful divine influence had descended upon those who are engaged upon the great deep. He related some interesting facts, as specimens of what is going on continually, among seamen. While at the Sailor's Concert some time ago in Boston, a man came into the meeting, who had just come off a vessel, and related what God had done for his soul, he having been awakened by a sermon which he heard there just before he went out. The same thing was to be found in every part of the land, but much more as we proceed west. In northern New York, there are 100,000 people destitute of the means of grace. This divine population is of all sorts. Some are native Americans, but many are foreigners. There are 1500,000 Roman Catholics. He went on to speak of the French and Germans, particularly the latter, who are in a very desolate condition, as to the means of grace. In thirty years, at the present rate, our emigrant population would equal the present population of the whole country; and these people are very ignorant—ignorant even of the first principles of our government. It was considered like these, which led him to feel the necessity of some system, like the one proposed in this resolution, which should carry the gospel to every man's door.

Rev. MR. KINCAID, Missionary to Burmah, said he supposed there were few men who had had the privilege of distributing more of these sacred books than he had; and he said the missionary could do comparatively little without them. He related several incidents to show how the natives were affected by Tracts. In one instance, after a fatiguing day's work, stopping near a village, he had the whole population around him, near the river, till late at night, receiving these little books. Shouting out from one of the shore, he lay down in his boat and went to sleep. But about midnight, he was wakened by a man standing in the water up almost to his chin, calling "Salib, salib."—"Teacher, teacher;" and when he awoke him what he wanted, he said he was absent when the books were distributed, but he had read one, and it had made such an impression on his mind that he wanted one for himself, and he was afraid Mr. K. would be gone so early that he should not get one in the morning. He related another case, in which a Burman prince, who was the greatest literary character in the empire, after reading the Epistles to the Romans, had made many inquiries, till he had drawn out a relation of the missions of his people, and then expressed his firm conviction that the Christian religion was indeed of all religions.

Rev. MR. KINCAID, Missionary to Burmah, said that about thirteen years ago he stood up in the broad aisle of the church where they were now assembled, with fifteen of his brethren, who there took upon them their ordination vows. He had spent most of his time since, in the Western Valley, where, since that time, the inhabitants have doubled.

The State of Massachusetts has this year contributed \$20,000 which has gone over West. You know not, said he, with what feelings we received those donations. I know not how we should have got along without them. He then offered a resolution, in substance, that the extent and moral condition of the broad Valley of the West, calls for greatly increased exertions to provide its teeming population with the gospel. In order to show the vast extent of the field, he took a geographical survey of the great Valley, along the thousands of miles of its rivers; and this wide territory is rapidly filling up with people of every variety of character, and from all parts of the world. There is, indeed, no lack of preachers, of this kind. One minister told him there were 31 denominations within the bounds of his parish; and a Bible agent in Indiana found five Protestant ministers who had no Bibles. There are also some well qualified and able ministers. We are not afraid to go by the side of the Roman Catholics. Our ministers are better educated than theirs; and there are more Roman Catholics than Protestants among us, there are Protestants that become Roman Catholics. They have spent \$12,000,000 to supply New York with water.—Why cannot this Atlantic seaboard spend twelve millions to send the waters of life to the millions in the Great Valley? And these clients were numerous—miles—6 miles at least of whom in the Western mountains? But, on the part of missionaries who have gone far afield, only 31 have gone to sea, showing the dreadful extent of those States. But, the time is past, by the light of the gospel, that entirely removed. The two and a half bondmen were his clients—but are not only destined of the preached, written word. He rejoiced to hope that country would be open to the world.

He spoke, also, of the encouragements to be derived from the Bible in reference to the conversion of seamen, which showed, as he thought, that the "abundance of the sea" was to be converted preparatory to the conversion of the world.

Rev. MR. POMEROY, of Maine, offered a resolution, that the peculiar circumstances of seamen who are found toiling for their master, render it the duty of the church to provide the means of their intellectual and moral culture.

This resolution supported in an interesting address of considerable length, showing the obligation of the world to seamen—their condition as a class—their peculiar character, as a sort of nation by themselves, living on the sea, and scattered over the whole world; illustrating his arguments by many interesting facts, showing not only their need, but the great encouragement we have for labor for them. He stated that the Mariner's Church in Boston has two members, young men, preparing for the ministry; one employed as a co-pilot among the Germans at the west; one assisting Mr. Santell, at Havre; and another, who is master of a Swedish merchantman.

In conclusion, he read a note from a lady, who has a son abroad, enclosing an extract of a letter from him, in which he said he had attended Mr. Sawtell's Chapel, "and so you see," says he, "our quarters and sisters' bills," (which were given to Mr. Sawtell for his Chapel when he was in this country) "were not spent in vain. They have been instrumental in my hearing a sound sermon." The note enclosed \$10.

Rev. MR. CARPENTER said, that about 25 years ago, when studying at Edinburgh, he heard Leigh Richmond address a meeting of the Seamen's Society, he stated that he was well acquainted with a Christian father and mother, whose son, in contravention of their warnings and counsel, resolved to go to sea. He went; and the conversation and prayers of a pious sailor companion were the means of his conversion to God. And what was then his first act? He elevated the Bethel flag on the Honley river; and this was the first trip in which prayer had been offered on that river. At the close of his speech, Mr. R. lifted up his hands, his eyes suffused with a fervor, and informed the audience that his own son was that same young man.

He proceeded to show the influence of the Seamen's Friend Society in promoting peace between nations, by the tendency it has to promote kind and sympathetic feelings. He traced the history of a praying mother in Europe, in his wanderings at sea, and his conversion in America, and asked, Will not such mother love the land where her son was born again? And will she not teach her other children to love it? He concluded by a warm and hearty exhortation to the Society to go on with a revival, and gathered a church of 40 members.

He went on to state a variety of interesting facts, showing the pressing need of more laborers; the influence exerted upon emigrants from New England, by being removed from the influences which surrounded them at home, and the circumstances in which they found themselves placed. He showed, also, how schools and literary institutions have risen up in the Western country, through the influence of the mission-

aries, as long as he lived. They have sufficed to give even an outline.

THE MASSACHUSETTS COLONIZATION SOCIETY—This Society held its Annual Meeting on Wednesday afternoon at the Central Church. We have no room for any account of the meeting to-day.

THE NEW ENGLAND CONFEDERATION.—The second Centennial Anniversary of Confederation of the New England Colonies was celebrated in this city, by the Massachusetts Historical Society, on Monday forenoon. An address was delivered at the Church in Chancery Place, by Hon. JOHN GREENLEAF WHITTIER, in the Chair. Rev. MR. BLISS was present, and as usual took his own time and way of hearing her testimony against the priesthood.

The Massachusetts Abolition Society, (new organization) held their 4th Anniversary at Tremont Chapel on Tuesday. We noticed that the meeting was very thinly attended.

The resolution was seconded by Rev. MR. SPROUSE, of Boston, and passed.

Rev. MR. POMEROY, of Bangor, moved the following resolution:

Resolved, That the present unusual susceptibility and accessibility of the human race to the influence of evil Tracts demands a more vigorous use of the press, and greater activity among the friends of Christ, in communicating that truth to man everywhere.

He advised the catholic spirit of this institution. It had been said in the report, that it was composed of thirteen different denominations, of all whom adopted the fundamental doctrine of justification by faith; and though he could not think that they were all called, it was a cheering thought that many, who differ on minor sentiments, could unite in so great and good a work.

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The resolution was seconded by Rev. MR. SPROUSE, of Boston, and passed.

Rev. MR. HAGUE, of Boston offered a resolution, that the success attending past efforts for the conversion of seamen, affords ample encouragement to prosecute with increasing vigor, the work of giving them the gospel.

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POETRY.

[For the Boston Recorder.]

THE LOVED AND THE LOST.

At the festive board there's a vacant place,
At the hearth an empty chair;
And we miss from our group a merry face,
That smiled upon us there.

A light step is gone from my merry throng;
Its echo hushes past away;
And a voice is hushed in our cheerful song—
Our song at the close of day.

There's an angel more in the spirit land,
In its robe of dazzling white;
There's a new strung harp in that blest one's
hand;

Or its braw a crown of light.

And a glorious song is bursting forth,
Praise to the Lamb is given;

And the gentle voice we loved on earth,

In singing the note of Heaven.

Time's flight may not fill the empty chair,
Nor bring back the form we love;

But the voice that called our lost one there,
Can welcome us above.

And a robe, and a crown of priceless worth,
In the place of sins forgiven;

And the much loved friends, one group on earth,
Meth is again in Heaven.

S. M. M.

[From the New York Mirror.]

THIRTY FIVE.—BY N. P. WILLIS.

"The years of a man's life are three score and ten."
Oh, weary heart! thou'rt half way home!
The grave is thy last bright night!

As far from childhood's morning come

As to the grave's forgetful tomb.

Give youth and hope a parting tear—

Hope promised but to bring us here;

And reason takes the guidance now—

One backward look—the last—the last!

One silent tear for youth is past!

Who goes with Hope and Passion back?

Who goes with Youth and Health?—

Oh, lightly hast thou the downward track—

Joy's music hushed—Hope's song gone!

To pleasure and her giddy troop

Farewell, without a sigh or tear!

But heed gives way, and spirits droop;

To think that love may leave thee!

Have no alarm when youth is flown—

Midway to death let end alone!

Yet still—I'm 'twere a twilight star—

This world is thine; the waves, the wave,

I see a brightening light from above!

Steal down the path beyond the grave!

And now—bless God!—its golden line

Comes o'er and lights my shadowy way,

And shows the dead hand sleep in mine!

But—no!—these sweet voices say:

The better love is sight,

And by its chanting, art

All love from life is midway driven,

Sure her whose clasped hand will bring thee on

to heaven.

MISCELLANY.

WORK TO BE DONE.

The Rev. Dr. Nevin, President of the German Reformed College of Pennsylvania, spoke upon a resolution at the anniversary of the American Tract Society, which had reference to the foreign population of this country, particularly the German. All the considerations which he presented, must be regarded as eminently important. We select the following for the perusal of our readers.

We are not to estimate the importance of saving the population of this country by its measure. A hundred millions here are of more consequence, for the moral interests of the world are concerned, than five times their number in the heart of Asia. What if China were this day converted—it would still be infantile, comparatively degraded, and without influence, and must continue so for generations. The mental and moral elevation of a people is not achieved in a day. The moral interests of this people are not the interests solely of such an amount of population, but are connected with the history of the gospel in all parts of the world.

Years will indeed elapse before this number will exist; yet the great question of their moral character is to be decided much sooner. The great controversy as to what power shall have the supremacy in this land, and in the issues of which will be the moral destiny of the countless population that shall follow, is fast coming to a decision—I often think that fifty years will determine it. The work is to be done quickly—the consequences will be immeasurable, endless. For myself, I feel that there never was thrown upon a people the burden of such a mighty responsibility. Not even in the days of the Reformation, were such questions of momentous import left for such speedy decision. It is a contest like that of Thermopolis, when on a few hours conflict the destiny of Greece was depending.

It is like the battle of Charles Martel, when, opposing the Saracens—the result of whose conflict was to decide whether Europe should be Christian or Mohammedan—whether the Bible should bear sway, or the Koran. Such is the question which must be confronted and settled, within at farthest a quarter of a century.

It is from its connection with this interest, that the moral improvement of the German population derives its importance. This population now equals nearly one million, constituting a peculiar society, especially at the West, which is filling up with large and growing communities of them, which are destined to acquire and wield a great power for good or evil.

Look at their character. There is no class of emigrants more worthy of special religious attention, than the Germans. There is none which sooner adapt themselves to the condition and form of things as they exist in this country. I will not speak of their characteristic industry—their love of order, or their quiet habits. In a moral point of view, there is no people more serious, thoughtful, reflective, deep, profound, more spiritual, or more disposed to exalt the inward above the outward. The German is not to be estimated merely by his outward appearance. He may be rough, uncouth, and repulsive in his outward man, while, if you penetrate to his heart, you find it overflowing with love, and enthusiastic freedom. The German is spiritual even to mysticism. If he errs, his error takes this form.

The German mind, too, is plastic. There is no people possessed of such an universality. The emigrants, moreover, in this country, are mostly young, many of them educated, and all enthusiastic for liberty.

They are placed at your feet. Providence has brought them to our shores; and here they will live, and exert their influence, whether it be for a benefit, or destruction. Such a mass of mind would be an object of solicitude anywhere. If

in France, it could not be regarded with indifference. But how much rather should they elicit our regard, when in our own bosom?

The circumstances in which they are placed, constitute a pressing call for action. They are in a moulding state. They come hither with the errors and delusions of Germany. There are causes actively at work, which will soon determine their character for evil, unless speedily counteracted. They have lost their habit of going to church. They have comparatively no ministry. Thus churchless, ministerless, and without proper reading, they are the prey of every evil influence. These young men will soon be old. Their minds will be fixed, and the golden opportunity for doing them good will be lost.

Dr. N. remarked upon the adaptation of the coopteur system to reach and affect the scattered German population of the country. He thought it admirably fitted, on account of its cheapness, the extent of surface which it might be made to cover, and the easy access which it might give to the heart of the people. No people were more readily affected, no field could be more ripe for the harvest.

LAURA BRIDGMAN.

In the Annual Report of the Blind Asylum, just published, Dr. Howe gives an account of the progress of this interesting blind and deaf-mute girl, during the past year, in the course of which he relates the following anecdote of the only instance of deliberate deception which he has noticed in her:—

"She came to me one day dressed for a walk, and had on a new pair of gloves which were stout, and rather coarse. I began to tease her, (in that spirit of fun which she is very fond, and which she usually returns with interest,) upon the clumsy appearance of her hands, at which she first laughed, but soon began to look so serious and even grieved that I tried to direct her attention to something else, and soon forgot the subject. But not so poor Laura; here her personal vanity, or her love of approbation, had been wounded; but said, he, as his eyes saw in tears, and his thin, blue lips quivered with emotion, that's all past, and I have got to die in a day or two. His mother, he said, lived at No. — Greenwich street; he had not seen her for many years, and the only favor he asked of God was, that he should not help it. 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